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"knack of developing the subconscious image by fixing the eyes upon a reflecting surface and noting the fleeting pictures that form thereon, apparently without conscious direction." The section on "lapses of consciousness" deals principally with an interesting descriptive catalogue of lapses of the motor type and subconscious motor responses to sensory stimulation inadequately apprehended.

Enough has been said to show that Professor Jastrow in his book is dealing with material which belongs to the province of a legitimate psychology, and nowhere do we find him lending a helping hand to mysticism, occultism, and other allied vagaries of a leisure but uneducated class. His explanations, so far as he attempts to explain at all, are couched in psychophysical terms. If we may be allowed to make an unfavorable comment in closing, we should say that the chief defect in the book is due to this, viz., that Professor Jastrow attempts to give a somewhat airy and literary form of finality to his statement of facts which for some time have occupied the minds of mature psychologists, and which are likely to occupy them until functional psychology can be more thoroughly worked out and more adequately stated.

JOHN B. WATSON

A Living Wage: Its Ethical and Economic Aspects. By JOHN A. RYAN, Professor of Ethics and Economics in the St. Paul Seminary. Introduction by RICHARD T. ELY. New York: The Macmillan Co., 1906. Pp. xii+346.

The argument of the author.—A *personal* living wage means that amount of remuneration that is sufficient to maintain decently the laborer himself without reference to his family. A *family* living wage for the adult male laborer means a wage capable of maintaining himself, his wife, and those of his children who are too young to be self-supporting, in a condition of reasonable comfort. The latter is estimated as follows: first, anything *less* than \$600 per year is *not* a living wage in any of the cities of the United States; second, this sum is *probably* a living wage in those cities of the southern states in which fuel, clothing, food, and some other items of expenditure are cheaper than in the North; third, it is *possibly* a living wage in the moderate-sized cities of the West, North, and East; and, fourth, in some of the largest cities of the last-named regions it is certainly *not* a living wage.

The *right* to a wage is derived from the right to live from the bounty of the earth, and the *right* to a *living* wage is the inherent sacredness of personality. What is a just wage is neither in practice nor in the best prevalent theory determined by freedom in bargaining. Most economists recognize some moral element in determining what is a just wage.

At least 60 per cent. of the adult male workers in the cities of the United States are (1905) receiving less than \$600 annually, while monopolistic combinations, rapid displacement of labor by machinery, and excessive multiplication of the instruments of production will in all probability be with us for many years yet, increasing the rate of unemployment and restricting the upward movement of wages.

So far as the productive resources of the country are concerned, no class need lack; hence, the need of so large a portion of the laboring class must be due to maladjustment in distribution. Certain psychical, economic, and social forces apportion the national product among the owners of land, business ability, capital, and labor in the shares called rent, profit, interest, and wages. Such a distributive system determines the particular classes of persons upon whom the obligation to provide a living wage to the laborer rests, and also sets certain limits to their power to discharge it. The employer cannot escape the duty of paying a living wage by taking refuge behind the terms of a so-called free contract, and upon him the obligation falls primarily. The other economic classes in the community—the landowner, the loan-capitalist, the consumer, and the man of wealth—share the responsibility of providing the laborer with a decent livelihood in a secondary degree, and in accordance with the nature and possibilities of their several economic positions. Finally, the state is morally bound to compel employers to pay a living wage, whenever and wherever it can, with a moderate degree of success, put into effect the appropriate legislation.

An estimate by the reviewer.—*A Living Wage* is a good contribution on a most important subject. All good men everywhere should welcome this serious attempt to find the ethical and economic basis of just wages, and be grateful for its sane and clearly stated findings. Perhaps the least satisfactory part of the book is the discussion of the fact and nature of a man's *right* to a living wage. These chapters are not essential to the value of the book, the author to the contrary notwithstanding. For those to whom such an argu-

ment is necessary they are not convincing, and to those whom they would convince they are not necessary. The author finds the ethical basis of a living wage in the essential dignity of the human personality. His ultimate terms are, therefore, natural rights, personality, dignity, and his argument takes him outside of the field of inductive science and economics and social philosophy—where the economist, the employer, the laborer, and probably the sociologist will not follow. To the reviewer it would seem more promising to find the ethical basis within the social process of which distribution is one part; or even to depend upon the axiomatic nature of the statement that the workingman's right to a living wage is his right to a decent livelihood, to establish the proposition that the man who works has a right to a living wage.

The socialist will find little comfort in the author's exposition of the obligation of the state. With the possible exception of the chapters referred to above, the book progresses with strong argument and should prove of large service.

T. J. RILEY

UNIVERSITY OF MISSOURI

Looking Forward: A Treatise on the Status of Woman and the Origin and Growth of the Family and the State. By

PHILIP RAPPAPORT. Chicago: Kerr & Co., 1906. Pp. 234.

As the preface states, "this book is written from the standpoint of historic materialism." Its aim is to show how past forms of the family and of the state have been determined by economic conditions, especially by methods of production, and to demonstrate incidentally that Marxian socialism is the only means of social salvation and the natural goal of development. The author shows considerable acquaintance with the socialist school of social and economic writers, but beyond that his acquaintance with the scientific literature of the subjects upon which he writes is very limited. Like all socialist writers, he makes large use of Buckle and Morgan, but he seems utterly unaware of the works of later investigators which long since have made Buckle and Morgan out of date. For example, in his discussion of the origin and evolution of the family one looks in vain for any mention of Westermarck, Crawley, Howard, or other recent authorities. Our author